593 The status of every member of the family was fixed relative to every other member by the criteria of age, sex, and generation. AT the top of the family pyramid stood the head of the house, the oldest living male. In practice, he might consult with other adult members of the family on matters vital to its welfare; theorectically, and often in fact, he exercised complete control over the activities, income, property, training, punishment, and marriage arrangements of the family and its members.[4]

However old his sons, their position in relation to him was one of service, obedience, and dutiful respect. A lesser but similar expression was expected of a man toward his elder brothers and relatives of an older generation.

593 562 606 Females generally were subordinate to males as well as to elders. The wife was subject to the will of her husband, to that of her son when he became head of the house. While a man's parents lived, his wife was expected to be more subservient than he toward his parents. In her mother-in-law, the son's wife more often than not encountered a tyrant. The mother-in-law, rather than her son, governed and judged the actions of the son's wife.

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4. The material presented in this and the following paragraphs on the traditional and changing family is based largely on the comprehensive works on the family by Levy, op. cit., and Lang, op. cit.

596 who might otherwise be free of the constant
575 direct influence of the government. These two
562 groups were absorbed respectively into the All-China Democratic Women's Federation and into the Young Pioneers, the Federation of Democratic Youth, and the New Democratic Youth Corps.

596 Aside from its primary role as a unit
861 for procreation and for child-care until the young reached an age when they would prove adaptable to molding by the state, the family was left only with the secondary duty of supporting the state training process. An editorial in the People's Daily in mid-1955 pointed out the "deep solicitude" of the government toward children, made manifest by the establishment of nurseries and schools and the teaching of proper attitudes toward children and the correct methods for educating them. "The new Socialist generation" was to be brought up "physically strong, courageous, honest, fond of study, patriotic, and imbued with collective spirit." The editorial also stated that the trade unions were to help office employees and workers to learn how to educate their children: Teachers and directors of the Young Pioneers were to assume the "important responsibility" of guiding children in classrooms, meetings, and extra-curricular activities.[34]

596 With the Communist regime's emphases
593 on youth, loyalty to the state, socialist construction, and the rooting out of feudalistic and bourgeois ideas, the problem of the proper attitude of youth toward parents need clarification. An

34. Ibid., 1064, pp. 11-13.

596 article on the subject in the January 1955 issue
● 593 of China Youth emphasizes that "respect for one's parents is part of...individual or social Communist morals," but the attitude "must be governed by the interests of the Revolution." If the parents are counterrevolutionaries, they should not be respected but treated as enemies; if they are counterrevolutionaries who have been pardoned by the people and are still able to work, they should be made to reform-through-labor, and should not be pitied or helped. Only if they are unable to support themselves should they be aided by the children, "for if the children do not support them, then the burden will fall on the state, which is obviously undesirable." As to bourgeois parents, they should normally be shown respect and concern; but if they break the law, "the children should justly and dispassionately examine their crime." Working class parents "should of course be respected, loved, and taken care of." They should not be discriminated against or ridiculed because of the shortcomings they have inherited from the old regime, but "should be patiently persuaded to see the light."[35]

563 Except for the Chengtu Plain, an ancient
596 center of Chinese civilization and population in Szechwan, the Southwest Region is occupied largely by Chinese who immigrated since the fourteen century. About twenty per cent of the region's population consists of various indigenous tribes scattered throughout the more mountainous areas and following different social and family customs

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35. Ibid., 973, pp. 30-32.